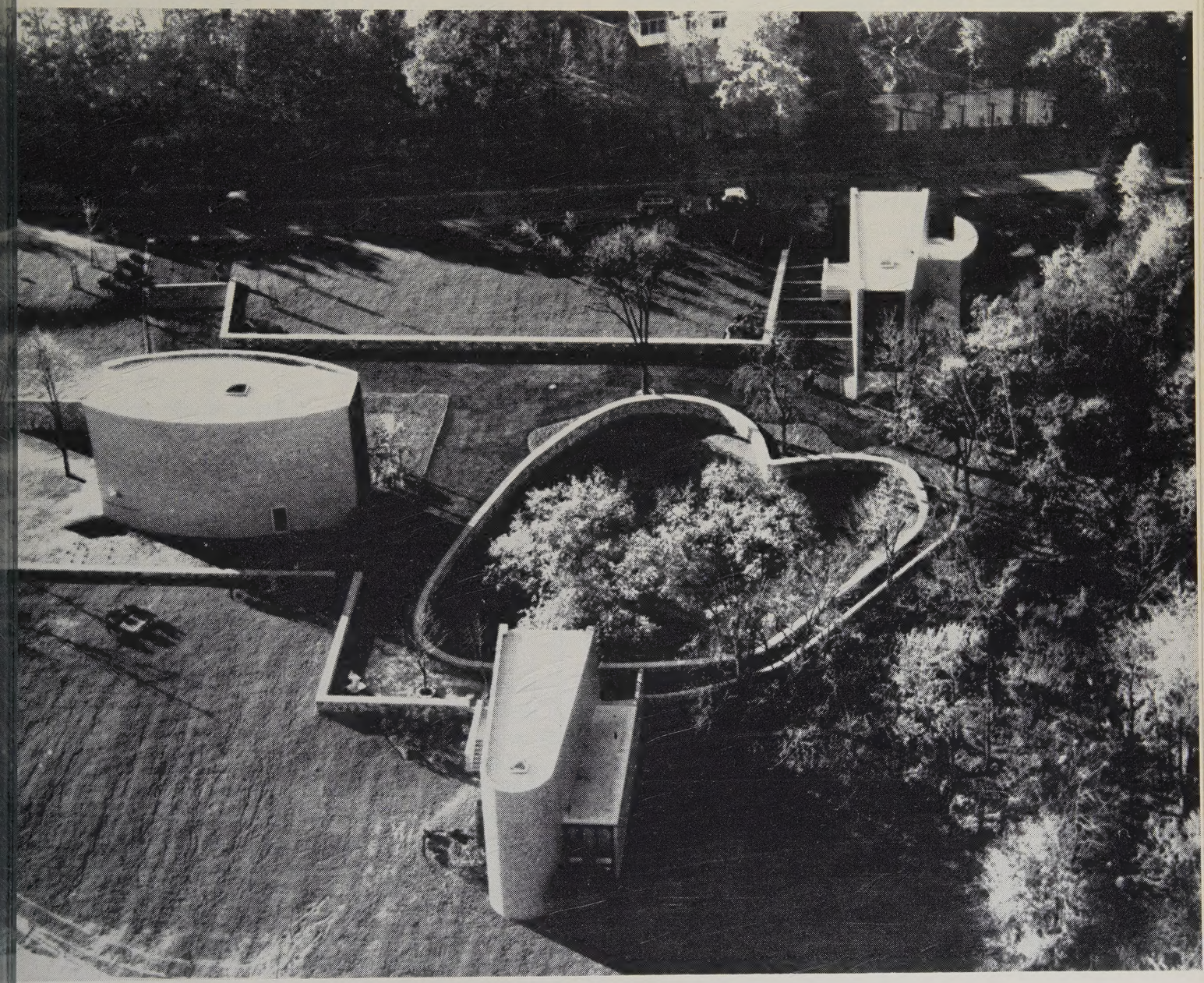
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



THREE CHAPELS — BRANDEIS UNIVERSITY

Volume CXL October, 1958 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
Albert F. Ziegler, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

October, 1958 — No. 10

The cover pictures the three chapels serving the ministry of religion at Brandeis University, Waltham, Massachusetts.

Three Laymen Look at Their Churches

The following interesting symposium by three lay-churchmen is, in fact, an involuntary symposium, but useful nonetheless.

Edmund W. Pease, Jr., author of **What Does the Future Hold?,** is an economist now finishing his doctorate at Columbia University. Mr. Pease is also the first vice-president of the New York State Universalist Convention.

Donald A. Deane, who contributed the essay **Seek and Ye Shall Find,** is a businessman of Orange, Massachusetts, and active in the educational ministry of his local Universalist church.

Richard K. Morton in **Perils in the Advancing Church** speaks of the needs of Protestant churches generally. Dr. Morton is dean of the Evening College at Jackson University at Jacksonville, Florida, and a former member of the editorial staff of *Advance.* Churchmen, both lay and clerical in liberal circles, should read and ponder well these thoughtful essays.

Albert Q. Perry, minister of the City Temple Universalist Church, Cincinnati, Ohio, speaks frankly and with insight about **The Uniqueness of Universalism.**

John Cummins, minister of The First Parish Church in Waltham (Massachusetts) Universalist-Unitarian, and Protestant chaplain of Brandeis University, writes about something new in the ministry of religion to college students in the article, **A Miracle in Education.**

E. G. Lee, editor of *The Inquirer,* organ of Unitarian churches in Great Britain, wrote the sharply perceptive editorial essay, **Sending for a Hero,** which we here reprint.

What Does the Future Hold?

Edmund W. Pease, Jr.

I SOMETIMES like to play a little game with myself of attempting to predict the future on the basis of current events. In the past I have kept my attempts at prophecy to myself, but this time I would like to play this game with you.

What does the future hold in store for us? If I read the signs correctly, I foresee *a bold new era for Universalism!*

I cannot point to any statistics to back this contention. Actually, over the past fifty years our numbers have probably decreased. I cannot point to the mushrooming of new churches or fellowship units. On the contrary, in recent years we have closed more churches than we have opened.

But, wherever I talk to Universalists, I see seeds of growth ready for germination. The most important development I see is a willingness to face up to the fact that there is something wrong, that we have been dying on our feet over the past few decades. The fact that at last we are willing to take a realistic look at ourselves is a most heartening sign!

Let us face the facts squarely — and do something about them!

In the open recognition of our situation I see the germ of a new era; an era characterized by a growing awareness of people everywhere of the existence of the Universalist Church; an era in which people will be saying, "Have you heard what the Universalists have taken a stand against now?"; an era in which our daily newspapers will regularly carry articles on what Universalists are saying and doing for the betterment of the community and of mankind; an era in which our people will be in the forefront carrying banners for racial equality, for human dignity, for civil rights for all, for the separation of church and state, for living together in peace and harmony; an era in which our churches will dramatically state by their actions our concern for the welfare of the community; an era in which people will look to the Universalist Church as the church that encourages intellectual curiosity, that recognizes the oneness of humanity, that respects religious truths regardless of where they are found; an era that will make others stand up and take notice that Universalists are aware of the problems about us, and are doing something about it; an era which will force others to recognize our church as a force far in excess of that justified by our numbers.

Let us recognize that we are not going to build our individual churches nor strengthen our denomination by being content with things as they are. If a church is to grow, it takes more than nice people coming to church each Sunday morning; it takes more than being nice to the new faces in the congregation; it takes more than our women working hard to put on suppers and fairs; it takes more than maintaining a church school, men's club and women's guild.

It is not enough for our clergy to tell us that there is something wrong; it is you and I and the rest of the laity who can do something about it. What can we do??? — Allow me to correct myself — it is not "What can we do?" . . . Rather, it is "What must we do?"

We must take a stand on social issues that is in keeping with our precepts and heritage, and we must proudly proclaim the position we take.

We must welcome the free exchange of ideas from our pulpits, in discussion groups and forums, and in our publications. We are not bound to agree with any of the ideas proffered us, but we must never attempt to limit the rights of any individual to share his thoughts with others.

We must approach all new ideas and ways of doing things with an open mind. We must never reject anything because it is different from what we have always

thought or the way we have always done things.

We must do more to train new people for positions of responsibility in our churches. We must send from our churches everyone we possibly can to conferences such as A. U. W. meetings, summer institutes and R. E. clinics. We must be willing to give new people an opportunity to work on important committees in our churches.

We must create and sponsor programs in our churches that will make us stand out from the rest, for we have something different to offer people.

We must do more to encourage promising young people in our churches to consider the ministry or religious education work as a profession. This is one of the many things we have a tendency to leave to our ministers, but it is *our* responsibility.

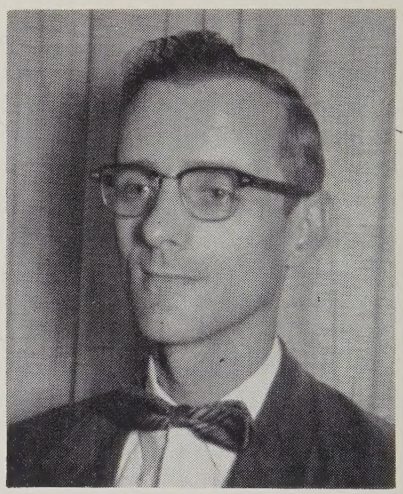
We must see to it that our church gives its full quota to the Unified Appeal. A large part of the work for the extension of Universalism must rest with this body; we must all do our share to support this work. I think it is a rather common reaction that we do not have to worry too much about fulfilling our quotas "because they (the UCA) have plenty of money." Let's get the facts straight: It is true that the UCA has what seems like a lot of money to most of us. If the UCA did not have these capital funds, they would not have the income to carry on the programs which are for the benefit of all our churches. As it is now, the UCA does not have enough money to carry on all the programs that we would like to see undertaken.

We must do more to recognize the needs of our teen-agers and young people and sponsor programs to fulfill these needs. We must be willing to try new approaches to both old and new problems.

Lastly, we must talk about what we are doing in our churches. We must let others know about what we stand for (and against), and what we are doing about it. We must let others know about the kinds of things our church is doing. Each and every one of us is the best publicity agent our church has.

Well, what do you say??? Are we going to make this a *bold new era for Universalism?* The future rests with you.

Seek and Ye Shall Find



Donald A. Deane

IT can be assumed that the active members of the local Universalist churches would call themselves truth seekers. When we count the noses of these active truth seekers today, we wind up with a small isolated few, who are searching in their loneliness. If we look back into the history of Universalism, we find evidences that when the church was the strongest, and growing, we could count more seeking noses, especially among the laymen. If this were not so, there would not have been the unity which would back a statement like, "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind." (1803) These people took the responsibility which went with the freedom they won to search further and lead them to new truth. Out of this searching for new truth came the unity to make a new public statement ninety-six years later (1899): "The trustworthiness of the Bible as containing a Revelation from God." To be sure, they were limiting themselves to scripture, but they were searching, and this led to growth within the ranks, both lay and clergy. As a result of "truth-seeking noses" their vision expanded to include other writings in which they found truth, and from the searching together came the unity to make another public statement (1935), "The Authority of Truth known or to be known."

As is always, and with all movements, we have joiners who come along for the ride, but the truth seekers and doers are the growing edge of the movement.

What of our Universalist churches today? I am afraid that the joiners far outnumber the seekers, and there is not as much growth, either as individuals or

as local churches, as there should be. It is my feeling that the responsibility for this failure lies with the leadership, clerical and laymen. Rigor mortis has set in with the idea that freedom means we do not have to believe anything. Freedom has come to mean riding off in all directions. We have been clinging to the "to be known" as an evasion to committing ourselves to responsibility, and not to "the truth" which demands responsibility and commitment to it.

We have had a small influx of people over the years from other denominations who were welcomed into our churches without full knowledge of what they were getting into or what was expected of them, because of our overconcern for numbers and new members. These people came to our church because they probably did not like the minister at the church they came from, and brought along all their orthodox ideas with them. This is a very weak reason for joining any church, and a very weak basis on which to accept a new member into the Universalist Church.

A decade ago, I was converted to Universalism. My past religious education was mainly all negative. I knew full well what I did not believe, but I did not know what I did believe. Thanks to a Roman Catholic who told me that I did not believe anything (and she was right), I made up my mind to find out for myself just what this religion business was all about. It so happened that the local Universalist Church was having a series of adult study groups on *The Philosophy of Religion,* which I was invited to attend, at my own request! Here were a group of people coming together who had the same doubts that I had. It made me feel good that I was not the only odd duck who did not go for all the orthodox answers. What was even better, like cool, refreshing water in the middle of the Sahara, I found a religion which made sense, and did not insult my intelligence, Universalism!

One adult study group led to another, and the next thing I knew, I found myself singing in the choir, joining the church, and doing things I thought I would never do. I even found myself teaching in the church school! As time went on, I felt I should give back some of the time and good news that I had received, so I tackled the job of supervising the local Church School of Religion. This opened up a brand new area to me, that of child development and new techniques in religious education. Still the process goes on and on, thanks to an adult study group at a local Universalist church.

As I look around in my local church, I find the hard core of workers are the ones with the seeking spirits who attended adult study groups. The ones who are the joiners, but do not seek, but often just sit around and try to put out the light the seekers have found.

Some feel that attending the Sunday morning service is enough. They think they can get their share of truth at this time, but believe that the children should spend one hour, each week, looking for the truth on which to build their faith. Just to read this statement reveals the silliness of the idea. Listening to a sermon is a one-way street. There is no give and take. If adults had to spend the time in adult study groups that they expect their children to spend in the schools of religion, the church would start moving. This is what the church is: concerned, dedicated men, women, and children seeking truth and God. When they find the truth, then the next job is to start disciplining themselves so they live it, and not just talk about it. It is possible that a seeking group like this would eventually get to the point where its members felt it necessary to share the good news of Universalism with outsiders, rather than keeping it hidden under the bushel basket.

When adults feel that they have *all* the knowledge they need as far as their religion is concerned, they are spiritually and intellectually dead. This is very tragic, for our children catch this attitude from us, and give up the search as far as religion is concerned; that is, until someone comes along and throws them off balance by challenging their religious knowledge. Then, the next thing we know some of our children, grown to adulthood, are converted to the church across the street, and we wonder where we have failed as adults. We failed when we stopped searching!

Change is the only permanent thing that we have. Life is constantly changing, and moving forward. Most of us take all these changes in so-called secular life in our stride, but refuse to follow change when it comes to our religion. Religiously, we are like the fellow who said, "Do not confuse me with the facts, my mind is all made up!"

If our Universalist Church is to grow and not just fade away, then our ministers, and lay leaders must face the fact that adults need education, *even more than children.* If the Universalist Church is unique, and has a distinctive message, and I believe it is and does, then the adults must know what it is. Then, the prevailing attitude of "we should be like other churches" will disappear, and we will become Universalists. If we, as adults, are growing, searching people, our children will follow.

Our children are in the care of the adults at home much longer than they are in the church schools. The adults at home have not kept up with the changes that

have gone on, which results in the home and church school working in opposite directions.

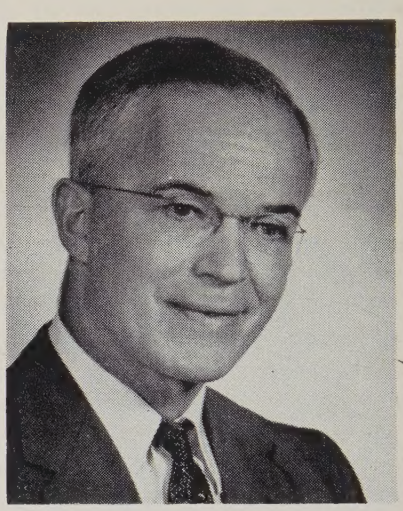
The one big demand from the social pressures of today is to conform. Adults who have neglected their search in religion get caught in the trap of orthodoxy because it is easier, hence they are shocked when they find their children doing something different in the changed school.

The time has come, and long gone, when the content of our education should be aimed at adults. People are looking for the ideas, the theology, and philosophy which are contained in the Universalist Church. The reason they are not finding them is because we have ignorant adults who do not know what they believe, and are afraid, or ashamed, to stand up and take a stand for Universalism. Until the time comes when they can, growth will not take place as it should.

It can be done, for I have seen it done, in adult study groups. The scripture is still true, and is waiting to be fulfilled, ". . . Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

Perils in the Advancing Church

Richard K. Morton



STATISTICS, that popular morale bolsterer of many causes, appear to show that our American churches are making many great advances — in real estate holdings, budgets, attendance, programs and community services. Probably they reflect with considerable accuracy the general situation.

These are almost invariably quoted as conclusive proof that the cause of religion is also greatly advancing, more effectively meeting the needs that grow out of a greater popular demand.

Whatever may be the accuracy or value of these data, they point to a serious danger. Serious students of the relationship of religion to modern life are inclined to doubt that this is sufficient proof of the greater relevancy and the improving health of the cause of religion.

Parish successes often revive and entrench denominationalism. Churches of many groups are corporations, established like any other under the laws of a State. They may easily become concerned largely with their own financial health and social well-being.

A denominational journal which comes to my desk reports from the churches little more than data about budget increases, additions to the physical properties and expansion of staff. One could have little cause to see these enterprises as even indirectly spiritual. The church is undoubtedly becoming a power in economics, real estate, sociology, and even in politics. But is it becoming more and more a power in religion?

More and more books are written on critical matters of personal adjustment. Psychiatrists and physicians of other types are struggling to cope with the seriously tangled lives of people who apparently did not get what they needed from the churches. There is little evidence, on many a local scene, that religious work is much less competitive and more charitable. Duplication of facilities and effort goes on apace.

The churches are becoming a "block." This can be good, but is a circumstance which readily turns into a menace. Church people who lack any sense of critical judgment, breadth of view or basic Christian graces become intolerant obstructionists, bringing about reactionary policies, contention and division in too many situations. Neo-orthodoxy flies its battle flags on many a scene. Church fellowships desiring little more than to hear the soothing repetition of traditional theological clichés they desperately shield from a modern world rabidly attack any sign of independence or difference of thought or action. They seek to dominate all the social scene which they can possibly control.

Our churches stand in real danger in many areas of becoming successful businesses as they center

around the popular personality of a clergyman and as they seek to outdo their competitors. They are visibly succeeding as businesses and failing as churches in some fields. They are doing wastefully and often controversially what could be done much more effectively with a modern approach and with a genuinely Christian spirit of co-operation. Many simply do not want co-operation, for fear of ultimate merger into some other ecclesiastical unit.

Many blandly yield to the pressure to advance materially, even where there is no demonstrable immediate need, and bring pressure on their people and community for large outlays of capital funds for new sanctuaries, educational buildings, recreational and social welfare facilities. All these are good in their way, but often are quite unnecessary. But physical and economic advancement is even more important for many today than increases in enrolled members. Churches still appeal to people as if theirs were the only valid or even existent claim upon their philanthropy and benevolence.

The perils, as I see them, are even more acute in the field of education. An alarming number of church people are apparently not interested in learning about their faith. Few attend study courses, and many of these are not competently conducted from a scholarship point of view.

I have had students in religion classes who could write nothing particular or detailed about why they belong to the denomination that now has their membership. Others assigned the Psalms and Job to New Testament literature! Only the vaguest notions as to the historical era when the great Hebrew prophets lived were commonly held.

Thus, it seems to me that we are fast developing a lusty cult of conservative orthodoxy which is also banality. We are equating material progress in church organizations with spiritual health. We are supposing educational techniques mean character transformation. We are expecting spiritual values to flow inevitably out of material vigor and prosperity.

A similar situation prevails in the field of the church's techniques of evangelism. Much of this is emotionally centered and demonstrably of a temporary and superficial nature. But great hosannas rise if the crowds are large enough and if so much was spent on publicity and so many churches co-operated, and so on.

This critical review of some aspects of the church's success does not mean to attempt a general condemnation of the modern church organization. It seeks rather to call attention to a growing trend and to popular delusions concerning church activities.

Anyone who is discerning at all can see that we have a long way to go in our educational program before religious values begin to be fully understood, much less applied. Even the casual observer, too, must see that with all the busyness and strength and coverage of modern churches, their capacity to transform life is tragically limited. We are engaged in a multi-billion-dollar enterprise in which much of the work expended produces results not in any direct way connected with the purpose of the producer.

The very laudable successes of many types of church campaigns for larger staffs, building funds, and so on can readily blind officials, members and public alike, to weaknesses and failings in the total program. So much activity is meaningless, weak, or unnecessary. Still more runs counter to the best thought in philosophy, science, and community life. We need, therefore, a careful and competent re-evaluation of all this tremendous expansion of our ecclesiastical structures, with a view to ascertaining what is constructive advance and what is merely the gratification of personal or group desires.

We of the Universalist faith do not live by ceremony and form, though we do recognize its place in our lives. It is the spirit and the way in which we do things that we count most important religiously. Just so, in Church or out, summer or winter, the true Universalist is bent upon one goal, his need to grow in the things of the spirit and in the quality of his life. As Longfellow wrote: "Ah, to grow, to grow! That is the noblest of all the arts." Such is our watchword too! In our book, religion is not merely doing some things in a special way, but in doing all things in a special way. Let us remember in the days and weeks ahead, that our real spiritual task is to grow and to become; this requires first of all that we apply ourselves to the job in Church and out. So live, that all around you would like to bear the "Universalist" name, — with an increasingly gracious spirit and purpose for mankind.

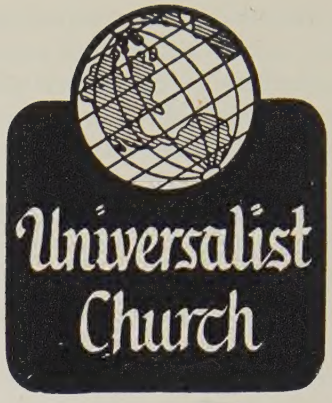
— JOHN Q. PARKHURST, in *The Joliet Universalist*

* * *

If you have never suffered a broken heart, one thing is sure — you have not really lived. It is better to break your heart than to do nothing with it.

— WALLACE GRANT FISKE

The Uniqueness of Universalism



Albert Q. Perry

UNIVERSALISM is a great and significant religious movement which has been represented occasionally by a segment of the church or by a denominational movement of numerical size and influence comparable to its importance. Self-evidently, this is not the case today; although there are probably many millions of people with religious ideas in harmony with fundamental universalist principles. To the extent that American Universalism has been responsible for the wide dissemination of universalist ideas, it is worthy of general reverence. It is doubtful if any other sectarian movement has had a similar impact upon the religious climate of a nation. However, American Universalism has not been particularly successful in educating its own membership about its logical emphases, and many who call themselves Universalists would not recognize their spiritual kinfolk.

One thing that is certain is that institutionalized Universalism has been shrinking in size for about a century. From 1750 until 1860, the movement grew with great rapidity. From 1835 until 1859, it about doubled in size. In those twenty-four years, it grew from 661 societies, 246 meeting houses and 311 ordained ministers to 1097 societies, 638 meeting houses and 619 ordained ministers. No estimates were made of our membership in 1835, but in 1859, we had no less than 800,000 members.

The above figures, taken from the 1859 edition of *The Universalist Book of Reference,* were questioned on the floor of the Universalist General Assembly in 1957, and it might be well to supplement them with an analysis of a typical local situation.

In the period from 1830 to 1860, there were some sixteen Universalist churches in Greater Cincinnati. Some of these numbered their membership by the thousands. The church which I serve then paid its minister as much as four thousand dollars a year. In purchasing power, this would certainly be the equivalent of forty thousand dollars a year today. We now have one full-time church, one church with a lay preacher and a developing fellowship in the same area.

In southwestern Ohio, excluding Greater Cincinnati, there were forty Universalist churches at the time cited. In this same area, there are three active churches with part-time ministers today.

Some areas, such as Vermont or Kentucky, have sustained far greater losses, but population migrations and economic changes would make them a-typical. Speaking conservatively, we have lost about nine-tenths of our membership during the last century. Had we maintained our established percentage of the national population during the last century, we would now number three millions of members. Had we maintained the rate of our growth in the first century of our existence during the second, all of the United States would now be Universalist.

There are many possible explanations of this shrinkage in numbers and vitality, but it cannot be blamed entirely upon the fact that competing churches have adapted their message so as to separate us from potential membership or upon the fact that secular interests have absorbed energies which once went into the support of inclusive religion. Both of these things have happened, but the real difficulty is that Universalism started out to be and prospered as a result of being a unique religion, the nature of which is all but forgotten today. As an actual fact, the logical implications of Universalism are different from what most of its members think they are, describe them as being, or consciously desire them to be.

Our real difficulty is that as a result of an inner logic and an inherited tradition, the influence of which is far greater than most imagine, we are one thing while masquerading as, trying to make ourselves into, and encouraging people to become something quite different. The vitality of the movement is being de-

stroyed by an inner contradiction which not many recognize as existing. Our church is like a person walking around with a cancer which is slowly destroying him, but which he will not admit to having even though it has visibly eaten away at least nine-tenths of his previously healthy flesh.

Some Universalists, perhaps most in our churches, would not care for the kind of church that our inner logic would stimulate and sustain. This is to be regretted, but it does not justify doomed efforts for the perpetuation of contradictions. If we do not wish to be Universalists in fact as well as in name, we would save ourselves considerable anxiety and tension by turning our name and endowments over to some group within or without our denomination which might be willing to fulfill its historic principles and mission. However, a careful examination of Universalism might convince many that the often ignored and even unknown implications of our faith are worthy of loyalty and support.

First, it should be recognized that Universalism is a religion and not a political platform, sociological project or psychological experiment. Universalism does not make sense unless one believes certain things about the purposefulness of creation, the direction of the cosmic process, the nature of man, and the destiny of the human spirit. An inclusive optimism may result from a wide variety of convictions and be described with many different words, but it is the product of answering peculiarly religious questions.

There are political, sociological and psychological implications which naturally flow from Universalist religious ideas, but these are of secondary importance and not necessarily within the realm of doctrinaire *liberalism.* More often than not, Universalists will logically concern themselves with peace before justice, with human values rather than institutionalized society, with tolerance rather than right, and with individual fulfillment rather than social change.

The Universalist logically thinks of freedom as something ordained by God rather than as something established by law. Therefore, he seeks to develop the ability to exercise his inner freedom more often than he enters into the political arena to influence its institutions.

The Universalist is not naturally compulsively motivated toward concrete achievements in the earthly realm. His common success is the result of being relaxed and confident. Although concepts of immortality may vary among Universalists, the church must promote a belief in inevitable and equal salvation rather than in varying degrees or conditions of immortality depending upon differing accomplishments or character.

An objective study of our history reveals the kind of inconsistencies which result from an overemphasis upon some specific goal or program. On my desk, as I write this, is a copy of *The Dew Drop,* published in January, 1845, in Taunton, Massachusetts. This publication resulted from early Universalist enthusiasm for prohibition and was edited by Universalists, but it expressed its feelings in most un-Universalist descriptions of saloons which were pictured as containing the gates to hell and of "rum-sellers" who were accused of being associates of Satan. In more modern times, Universalist enthusiasm for equal rights has resulted in equally un-Universalist condemnations of "White Supremacists."

Next, I would point out that Universalism is, by its nature, a majority rather than a minority faith. This may be an unrealized ideal, but the kind of attitudes which will perpetuate the organization of a thin splinter of people are not sustained by our belief in the supreme worth of every human personality.

Historically, we separated ourselves from the leadership and traditions of other churches, but never emotionally from their people. We always insisted that the basic principles which all other religious people reverenced really supported Universalism. Their source of truth was our source of truth; their methods of reasoning were our methods of reasoning; their goals were our goal; and their God was a Universalist. The only real difference to which we would admit was that their leadership had made a few honest, understandable errors which resulted in misinterpretations which were contrary to the basic wisdom and goodness of the people who professed to believe in them.

Theologically, this was sound. You can't believe in a wise, good, equalitarian deity or cosmic process which will leave a majority of mankind forever in error, or even permit a significant portion of mankind to be wholly in error at any time.

Psychologically, our position was healthy. Believing that normal people were generally right, we could be normal and natural. The tenseness, anxiety and compulsive eccentricity which are so commonly a part of modern liberal religion were once rare in our movement. With a greater source of confidence than that of other sects, we could be more natural, more relaxed and happier in facing life.

Strategically, this was an expression of genius. We had respect for those to whom we made our appeals. We could communicate with them and be understood

by them. We shared their desires and could offer a better means for their fulfillment.

Because we had respect for all people, including their basic religious beliefs, we could be a part of the main stream of our nation's religious culture and all flowed toward us. However, we did describe our church as the only alternative to *Partialism* or *Limitarianism.* Because we were uniquely different in our attitude toward religious institutions, logically, we did not need to recognize any other church as inclusive or liberal.

People sense the real nature of a church more accurately than even its ministers. Universalism still makes its greatest appeal to "majority-minded" folk. Prospects, when faced by a choice between two avowedly *liberal* churches, choose Universalism only if they are seeking a more inclusive, tolerant and deeply religious movement than institutionally-minded sects. However, because our membership has little logical justification for thinking of a particular institution as important, they will not fight to keep control of a church when it is swinging from one extreme to another. A church, for our membership, is not an arena for the fulfillment of a thirst for power. *Universalists will quickly drift away from and disassociate themselves from a church which has become the instrument for the expression of a disciplined or defined minority.*

Finally, we need to notice that Universalism is not naturally a religion of reason. Our faith is founded upon the most completely emotional base of any sect and it makes sense only when related to such a foundation. We believe in love; cosmic love as the creative force and human divine love as the law of life. This conclusion is sustained by an exercise of faith, as a result of an intuitive analysis of experience, or by a reverent interpretation of man's scriptural inheritance. It is but rarely the product of sensory evidence, reason or logic.

Early Universalism was a middle-to-lower class, farmer and immigrant movement. It flourished among those with educational limitations or, at least, with no intellectual pretensions. There were exceptions, of course, but in the period when we were most aware of what we were, we started churches most easily in those areas and among those people where the struggle for life was of greater concern than the enjoyment of culture.

The majority of our early churches was in western Massachusetts, Vermont and Maine rather than in the earlier-settled, seaboard sections of New England. We thrived in western New York rather than in the Hudson Valley; in the Ohio territory rather than in eastern Pennsylvania; and in the hill counties of the South rather than among the plantation owners.

Early Universalism had no college-educated clergy to speak of. The first college graduate to serve a Cincinnati Universalist Church held a short pastorate in 1877-1878, but it was 1888 before there was a sustained desire for leaders with such preparation. This date, incidentally, coincides with the beginning of an era when Universalism found it increasingly difficult to interest new people in the movement.

Universalism was not and is not irrational or anti-intellectual. In comparison with churches which promote sectarian creeds or are built upon enthusiasm for contemporary truths, Universalism often enjoys an appearance of rationality which is really a freedom from an outmoded intellectual inheritance. Because Universalism respects not only all creatures but the total creature, including the mind, it encourages intellectual activity and its membership will tend to see the value of educational preparation.

We are able to serve educated people comparatively well, but not because we are an intellectual movement or think that the discovery of truth is of supreme importance. Intellectuals may marry for other reasons than to get a companion with whom to discuss nuclear physics, and they may also recognize the value of association with an inclusive religion.

However, those who do evaluate life in terms of intellectual standards are often dissatisfied in our churches. They find it difficult to accept as an equal or friend the fellow member whom they consider inferior, stupid or wrong. If an intellectually oriented group or minister come into a dominant position in a Universalist church, many other members may soon leave. They may not be able to explain why, other than that they feel uncomfortable or criticized. Perhaps they sense the inconsistency of a presumably inclusive church classifying people on the basis of intellectual qualifications.

It is my guess that a careful study of the membership of our churches would reveal that we are not now an intellectual movement. People who did not finish college and the graduates of night, teachers', business and agricultural colleges would probably be found to greatly outnumber the Ivy Leaguers in our midst. People such as these, who are looking for a faith which will provide them with a sense of infinite worth despite educational disappointments or intellectual limitations, might well be recognized as the most fruitful foci of our promotional efforts.

There is no reason today why a person with a col-

lege education and professional degree may not successfully minister to most Universalist churches if he understands that *the innate and historic mission of the church is to inspire love rather than to dispense truth.* The insecure proletariat of our day who would most readily respond to the emphasis of Universalism is the white-collar class in our cities. Most of this group have some education and respect it in moderation, and therefore, the college-trained minister can hope for more rapid economic advantages than men without such a background. However, educational qualifications for ordination ought to be dropped that we may also have leaders emotionally equipped to serve groups and in areas where Universalism is unknown, but where a doctrine of love would be well received.

There are implications in this study which obviously relate to the current discussion about possible denominational merger with the Unitarians. It may be that after a clarification of the logical nature of Universalism, most would feel that it should not be promoted in the modern age. Many Universalists already sense a dissatisfaction with inclusive religion and this may help them to understand their feelings. Merger could provide an opportunity for a complete and final break with rejected traditions. Many Universalists can see in merger an opportunity for transferring their loyalty and devotion to the organizational patterns and traditions of Unitarianism, and would experience a kind of emotional relief as a result of abandoning principles and implications contrary to their convictions.

Unitarianism is a great movement which I sincerely respect and which I recognize as having done a considerable amount for this nation and Western European civilization. By tradition, going back to the third century, it is an organization of an intellectual, economic and social elite which can influence political forces and contribute to the cultural heritage of man. Originally, it was a body of Platonists who rejected the syncretic absurdities of Nicea and clung to the conviction that emanations must be less perfect than the ideal and that reason was the supreme creative force. In recent years, it has rediscovered its logical nature and sufficiently reorganized that it might appeal to the new aristocracy of the twentieth century.

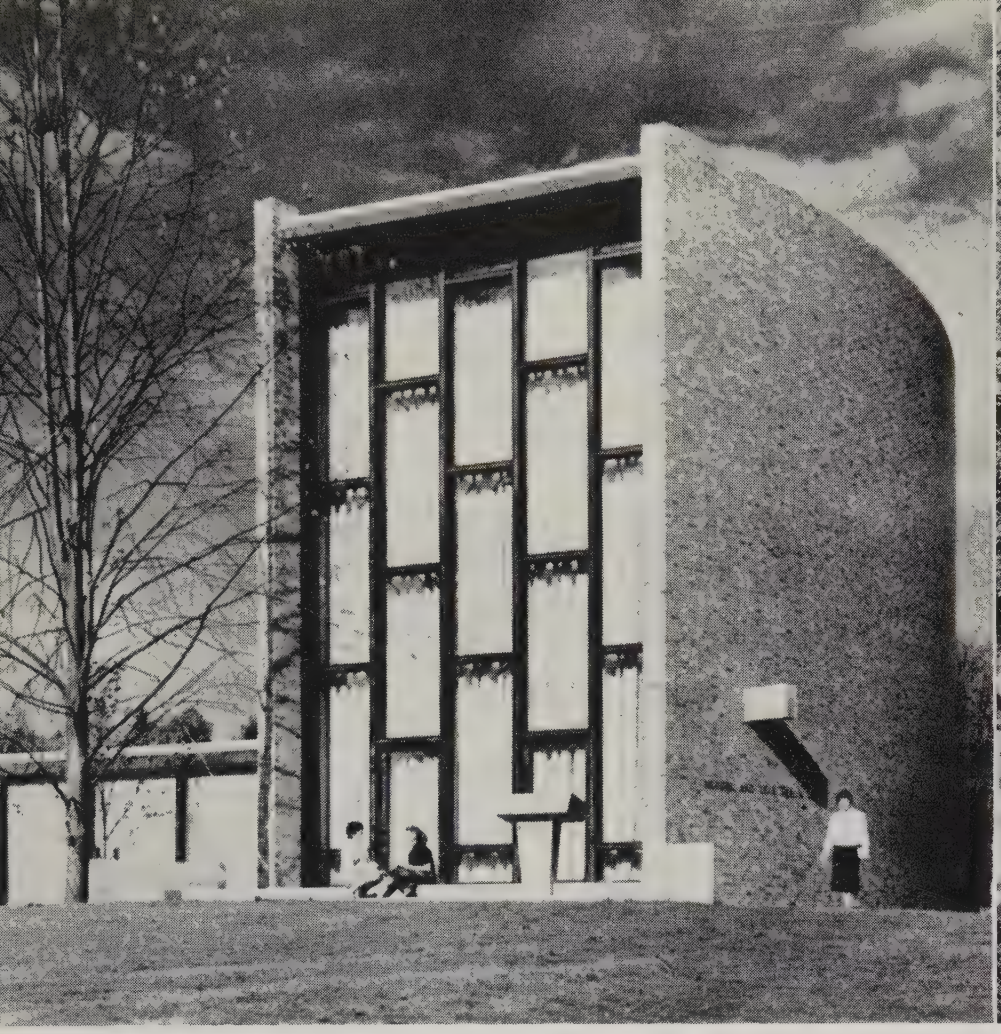
Unitarianism has its weaknesses, most of which are far better understood by its membership than by Universalist observers. There is considerable evidence that a significant portion of that denomination sincerely admires the concept of inclusiveness and desires the confidence which may be built upon a reverence for cosmic love and a respect for human nature. Some Unitarians are hoping that merger with Universalism will result in a deepening of what has often been a synthetic and superficial faith and in a broadening of an accepted minority status.

It should be recognized that we cannot achieve in merger both the intellectual integrity of Unitarianism and the emotional security of Universalism: both the efficiency of Unitarianism in appealing to selected minorities and the ability of Universalism to influence the total religious climate. At least, we should be aware of the predictable results of merger, depending upon which tradition gains supremacy.

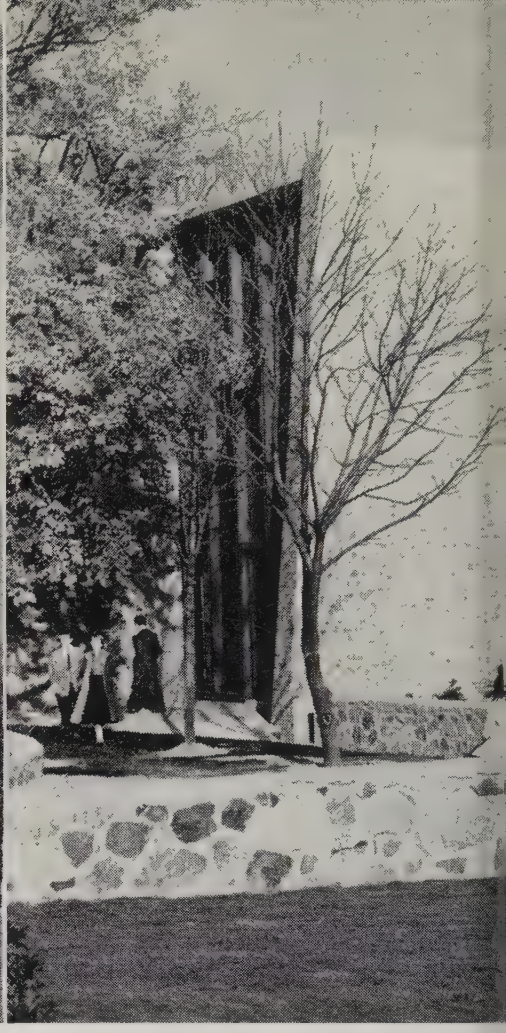
A study of our history and of merged local churches suggests that if Universalism is absorbed into the institutional framework of Unitarianism, *our movement will fragment and its most typically inclusive Universalist churches will disintegrate or join other denominations.* Only a limited number of those who are intuitively attracted to Universalism feel comfortable in the traditional atmosphere of Unitarianism. The fragmentation of the Universalist congregation, a surrender of positions of power to those with a compulsive hunger for it, and an inability to attract new people who are majority-minded and inclusive in their appreciations, is commonly the result of merging Universalist and Unitarian local churches.

On the other hand, if Unitarianism should be more-or-less absorbed into the compromise culture of Universalism, many of its most significant churches would probably break off and unite to form a new denominational movement. Whenever Unitarianism has become moderately inclusive, such a venture has been proposed and occasionally implemented. Whenever merged local churches have emphasized inclusiveness, new Unitarian churches have been quickly created to represent the minority tradition in the community.

Despite a similarity in names and birthplaces and superficial emphases, Unitarianism and Universalism are fundamentally unlike and it is doubtful if the traditions of both can survive a merger. What we really need is a reshuffle, but this is not a predictable solution. In all probability, the best for which we can hope is that discussions of merger will help to clarify a general awareness of our dissimilarity *and to produce a willingness on the part of each to be what it really is. If so, Universalism can face the future with confidence.* It is a unique church with a mission which corresponds to the needs of an age which has more knowledge than it can safely use, which is threatened by conflicts which must be reconciled, and which is seeking a religion which does not contain a built-in obsolescence.

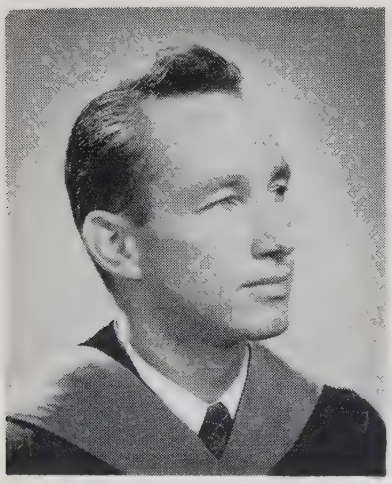


Berlin Chapel — Jewish



Bethlehem C

A Miracle



John Cummins

Protestant

Chaplain

Brandeis

University

BRANDEIS University opened in 1948 as the first Jewish sponsored nonsectarian institution of higher learning in the Western Hemisphere. When I first came to Waltham in the Spring of 1954, bulldozers, pneumatic hammers, and Diesel trucks were everywhere, splitting the air with their noise, rearranging the rolling hills on which the campus is set, raising building after building in modernistic grandeur.

Today, just ten years after the founding of the institution, there is no abatement of the pressure to be great. The atmosphere is one of feverish activity. No one walks at Brandeis. Everyone runs. In the present library, one is put to it to find a place to sit down, and so jammed are the stack-rooms that one

Catholic

Harlan Chapel — Protestant

Education

John Cummins

must elbow one's way through them. Close by, a three million dollar, 750,000 volume structure is rising amid a clatter of machinery. Far different is this from the casual, self-assured and leisurely atmosphere of the traditional ivy-league school.

The religious program at Brandeis is equally ambitious, distinctive, and quite unique. Liberals of whatever name have a stake in it. Symbolizing the religous program are the three chapels for which Brandeis is so well known. Traditionally the chapels constructed at colleges and universities are made in the image of their own tradition. Hospitality is often generously extended to students of other faiths by means of revolving altars or side chapels, but *the* chapel and indeed the religious and philosophical setting of campus life remain in the image of the host group. Brandeis might quite justifiably have placed a huge synagogue in the midst of her marvelous campus. That she did not choose to do so is to the everlasting credit of her faculty and students who made this choice, and to the joy of liberals everywhere.

Here, for the first time on any university campus anywhere, are three individual structures of equal dignity and adequacy. They are together, yet each is separate and each is different — and its symbolism carefully drawn to represent the contribution of that body of faith to Western civilization.

Berlin Chapel, serving students of the Jewish faith,

(Continued on page 241)

We Are Not Committed to Merger

UNIVERSALISTS are not committed to merger with Unitarians. Neither are Unitarians committed to merger with Universalists. To date, both churches have achieved a most important merger of educational curriculum planning and programming under a federal council structure. The Department of Education of the Council of Liberal Churches is a hearteningly successful venture in united functioning of Unitarians and Universalists. This is so because *the Department of Education is the outgrowth of nearly two decades of Unitarian and Universalist staff co-operation that was honestly democratic in outlook and severely practical in performance.* Throughout those years, no one involved was committed to anything except the determination to find out how to propagate intelligently and honestly the ideals of both branches of liberal religion. Had those great years been spent by folk who thought themselves committed to merger, come what may, there would be no united Department of Education operating successfully under The Universalist Church of America and the American Unitarian Association today. So, again we say, and with emphasis, Universalists and Unitarians are *not committed* to merge their denominational structures.

Why labor so obvious a statement? First, because the notion that we are definitely committed to merger is extremely prejudicial to the study of merger now beginning in the local parishes of both denominations. That study itself is to help those who will vote on the question of merger to make up their minds. Second, the notion that we must go through with merger *now* is, and has been, too long bruited about. Indeed, we have heard members of the joint commission state flatly that *we must merge.* Most recently a member of the commission told us *regretfully* that we must now go through with merger. Nonsense! Here are two live, growing liberal religious denominations, both aggressively challenging the reactionary forces of our generation. It may be that the work could be better done if we become one denomination. It may be better to remain two friendly, similar allied and independent groups. Indeed, these very questions are the most important ones the study by Universalist and Unitarian rank and file members must determine. No one (including the editor of this journal) has the right to prejudge the outcome of our joint studies and balloting.

What we do protest is the unrealistic romantic idea that Universalist and Unitarian merger is inevitable "and that's all there is to it." Not many years ago, these two churches wandered down the romantic road of merger by platform proclamation and committee concoction. The end of that moon-struck excursion was something worth considerably less than nothing, finally buried in near disastrous bitterness and mutual recrimination. That we know, for we were one of the well-meaning enthusiasts for the late unlamented Free Church Fellowship. Even churchmen can make fools of themselves once in a while and with real repentance and hard work recover. But the same mistake made twice in one generation by the same two church bodies would be substantially more than history would tolerate. A premature and superficial merger sped and forced by "we must merge" oratory would most likely atomize both denominations.

Universalists and Unitarians have commitments that are far more important than organizational merger. Universalists and Unitarians *are committed* first to loyalty, each to their own unique gospel and vision. Both must know who they are and what they are, *else all merger will fail.* Unitarians have long scored high in this matter. Universalists have recently waked up to the importance of their unique gospel of the *universals.* Unitarians and Universalists *are committed* to continued loyalty to and respect for each other, *else any conceivable relations fail.* Merger, hastily voted, would destroy such loyalty and respect in short order. The end result of this would most probably be three smaller denominational structures rather than the present two growing denominations.

First, last, and always, Unitarians and Universalists are committed to the service of man in his greatest need, his religion. If the facts of our functioning to meet this greatest of human needs point to merger, merge we will, soon or late. If not, we should not merge.

And meanwhile, neither Universalists nor Unitarians are committed to merger. We are committed to a deliberate, unhurried study of facts, relationships, and ideologies relative to merger and to an unpressured democratic vote on merger *after* that study.

LONG ON MEDIOCRITY

CHET HUNTLEY, TV reporter and news interpreter, speaking recently to a national gathering of parents and teachers in Omaha, Nebraska, said, "We are not only short on scientists. We are also short on poets. But we are long on mediocrity." He then concluded, "If the shoe fits, put it on."

We are sorry to say that Huntley is right on all three counts. The reason for our first two shortages, however, is our satisfaction with our mediocrity. Both scientists and poets are the end results of long, hard work. A nation that lets its abundance of material things blind its people to the supreme importance of spiritual values is always in danger of getting lost in the swamps of mediocrity.

Parents, who put the highest value on having Johnnie and Susie attend school in the most luxurious kind of building where the curriculum is almost all sweetness and light and comfortable electives, are most likely in the long run to turn out a generation of mediocre citizens. Young people whose interest in their first job is primarily "security" are not likely to turn out a very high percentage of topflight engineers or poets.

Yes, Mr. Huntley, the shoe does fit, but up to now, it hasn't pinched our dainty feet enough.

BOOKS ABOUT UNIVERSALISM FOR UNIVERSALISTS

THE UNIVERSALIST PUBLISHING HOUSE, responding to the needs of our four-year denominational advance and the growing demand of our people for more basic information on Universalism, brought out two titles in the series *Basic Universalist Documents.* These are *Religion Can Make Sense* by Clinton Lee Scott, and *A Religion for Greatness* by Clarence R. Skinner. For new Universalists and, indeed, for all Universalists interested in their history, we also have available a limited number of *Hell's Ramparts Fell,* the biography of John Murray by Clarence R. Skinner and Alfred S. Cole and *Tufts Papers on Religion,* an excellent symposium by the 1940 faculty of Tufts School of Religion.

Early in 1959, we will bring out two more inexpensive paper-back books, the first of these, a reprint of Hosea Ballou's classic theological essay, *A Treatise on Atonement,* with an introduction for moderns, by the Rev. Gordon B. McKeeman. The second of these will be an enlarged edition of *And Thy Neighbor as Thyself,* a history of Universalist social action by Emerson Hugh Lalone. This latter title will contain a chapter telling the story of the present Universalist Service Committee work in this country and abroad. Prepublication orders of these two books will be helpful in ascertaining the size of the editions. The price of each is $1.25 per copy.

The Universalist Historical Society also has titles in being that will be found useful by local study groups. Among these are *Worship and the Well Ordered Life* by Clarence R. Skinner, and *A Short History of Universalism* by Dr. Scott. Two brief booklets published by the Historical Society are now available at thirty-five cents per copy each. These are *Clarence R. Skinner, Prophet of Twentieth Century Universalism* and *Hosea Ballou And the Rise of American Religious Liberalism,* by Ernest Cassara.

The Charles Street Meeting House Press also has a series of titles both useful and useable. Information about these may be had by writing directly to the Charles Street Meeting House, 70 Charles Street, Boston, Mass.

After too many years of neglect in this field, a considerable number of people are making a valiant effort to provide Universalists and potential Universalists with reading matter, both practical and inspirational.

GOOD MANNERS MANDATORY IN THE ARMED FORCES

WE know practically nothing about official naval regulations. We have known and still know numerous naval officers. All, without exception, were and are distinguished for good manners. We were, therefore, very greatly surprised as well as chagrined to note that Admiral Rickover was not among those present at The White House when Commander Anderson was decorated and his crew given the Presidential Unit Citation for the splendid achievement of sailing the *Nautilus* from Honolulu under the arctic ice packs and into the Atlantic Ocean.

The *Nautilus'* journey was a splendid scientific achievement and a great milestone in man's conquest of the sea. Recognition of the skill and courage of Commander Anderson and his crew was quite incomplete without the presence of the equally skillful and courageous pioneer, who, in the face of opposition, made possible our first atomic submarine. As a mere civilian tax payer, we, of course, can give no valid advice as to regulations in our armed forces. We can and do most emphatically suggest that good manners are as mandatory in the organization of our armed forces as are sound regulations.

"Bringing In The Sheaves..."

There are many ways one can figure a high degree of participation by a church in its Unified Appeal.

In the August *Leader,* we published a list of churches which raised at least 20% more for 1957-58 for their Unified Appeal. Now this 20% figure in some instances represented quite an accomplishment for a church; in other churches it does not represent a true picture of their potential. For instance, some of those 20% increase churches have a per capita contribution of less than $1.50.

This is not a good record when you consider that just 25¢ a week would be $13 per year. Nor is 25¢ a week impressive when you consider that a contribution of that size from an adult member to his U.C.A. is *less* than the cost of a package of cigarettes in most places.

So one can readily see that there is no set way to judge the pattern of giving of a church and say that it has contributed to the fullest extent of its potential.

However, in the light of what other churches are doing, one can make a sweeping statement to a church which has a high per capita and say, *"WELL DONE!!"*

HIGHEST PER CAPITA ACHIEVEMENT FOR UNIFIED APPEAL

	Members	1957-58 Achievement	1957-58 Per Capita Achievement
Alabama			
Brewton	54	$ 255	$ 4.72
California			
Pasadena	320	1,016	3.18
Connecticut			
Bridgeport	108	435	4.03
New London (fed.)	35-½	110	3.14
West Hartford	756	3,100	4.10
Florida			
St. Petersburg (fed.)	91-½	285	3.14
Tarpon Springs	26	305	11.73
Georgia			
Athens Fellowship (fed.)	6-½	20	3.33
Atlanta (fed.)	138-½	600	4.36
Illinois			
Joliet	468	2,000	4.27
Oak Park	173	800	4.62
Indiana			
Muncie	323	1,350	4.18
Terre Haute Fel. (fed.)	15-½	50	3.33
Maine			
Brunswick	110	440	4.00
Caribou	115	600	5.22
Greene	13	45	3.46
Livermore, Second	17	62	3.68
Maryland			
Silver Spring	103	624	6.06
Massachusetts			
Brockton (fed.)	138-½	600	4.35
Essex	50	150	3.00
Lawrence	102-½	403	3.95
Lynn	795	2,600	3.27
Milford	66	300	4.55
Waltham	115	437	3.80
Wellesley	81	270	3.33
Michigan			
Detroit (fed.)	434-½	2,200	5.07
Farmington	64	500	7.81
Northwest Detroit (fed.)	81-½	375	4.63
Minnesota			
Minneapolis	449	1,700	3.79
Rochester	192	1,062	5.53
New Hampshire			
Alstead	21	75	3.57
Manchester (fed.)	67-U	255	3.81
Marlboro (fed.)	74-U	266	3.61
Portsmouth (fed.)	112-½	524	4.68
Winchester (fed.)	70-U	240	3.43
New Jersey			
Glen Ridge	103	366	3.55
New York			
East Aurora Fel. (fed.)	20-½	90	4.50
Hornell	20	60	3.00
Rochester	305	1,515	4.97
Utica (fed.)	116-U	394	3.40
Ohio			
Akron	380	2,670	7.03
Eaton (church sold)	3	275	91.67
Milford	13	40	3.08
Springboro	9	30	3.33
Springfield	20	70	3.50
Pennsylvania			
Philadelphia-Mes.	56	200	3.57
Philadelphia-Resto.	167	897	5.37
Tennessee			
Chattanooga	23	100	4.35
Vermont			
Barre	194	800	4.12
Bellows Falls (fed.)	61-U	360	5.90
Brattleboro (fed.)	126-½	500	3.97
Wisconsin			
Stoughton	23	75	3.26
Wausau	439	2,010	4.58
Canada			
Olinda, Ontario	38	125	3.29

— L. G. D.

A Miracle in Education

(Continued from page 237)

has been named for the late parents of Dr. David Berlin, distinguished Boston surgeon. As such, it represents the great gift of Ethical Monotheism, one which is (as its name demonstrates) family centered, and whose people (like Dr. Berlin) have also made almost incalculable scientific and intellectual contributions to Western civilization.

Bethlehem Chapel, serving students of the Roman Catholic faith, was so named by Archbishop Cushing to represent the claim to Authenticity characteristic of that faith, and its vestments, which represent the beautiful and simple devotion of Roman Catholics everywhere, are the personal gift of the Archbishop himself. Its organ was given in memory of a boy named Callahan, who died for his country.

Harlan Chapel, serving students of the Protestant faith, was so named for the great Justice of the Supreme Court, John Marshall Harlan, and nobly represents the social conscience and reform so characteristic of this group. John Marshall Harlan was the greatest "Protester" of them all. His lonely dissent in the case of Ferguson vs. Plessy, where he manfully resisted the overwhelming verdict to establish separate facilities in education for black and white, was vindicated sixty years later when the Supreme Court reversed itself and unanimously accepted the principle of complete integration.

The three chapels are grouped around a natural heart-shaped pool, in which their quiet reflection may be seen. This common area is in itself a place of worship, for here, functions shared in common by all faiths are celebrated, such as Thanksgiving, Baccalaureate, Vesper Services, and the like.

Dr. Sacher, president of the University, has said, "Is there anything more tragic and dangerous than the compulsion to live so much closer in an ever shrinking world in which there is proximity without community? Our world is tragically fragmented by bitter ideological disputes, racial antipathy, religious bigotry. To say the world is crazy is to use the word in a very literal sense, for 'crazy' stems from the French Ecrase, meaning broken, shattered. The illness of our world comes from the fact that it has been crushed, shattered. The great task of the religious experience is to help restore cohesiveness by rechanneling the forces which break and shatter."

This concept of the total religious approach at Brandeis rose originally from the super-sensitivity of the Jewish minority consciousness. But it also rose out of recognition of the simple fact that a university experience is a preparation for the tasks of life and the needs of the time. And the need of our time, as interpreted by Brandeis, is to learn how to adjust the growing closeness of varying cultures to a creative community spirit liquidating individuality or discouraging uniqueness. On this interpretation of history, Brandeis has staked its all. So, too, have the Universalist and Unitarian movements, as is implied by their very names. We are inevitably drawn together by our common recognition of the need.

SO SAID A PHILOSOPHER

"A man, and still more, a woman, always betrays something of his or her nationality. The women of Russia, for instance, like the lakes and rivers of their native country, seem to be subject to sudden and prolonged fits of torpor. In their movement, undulating and caressing like that of water, there is always a threat of unforeseen frost. The high latitude, the difficulty of life, the inflexibility of their autocratic regime, the heavy and mournful sky, the inexorable climate, all these harsh fatalities have left their mark upon the Muscovite race. A certain somber obstinacy, a kind of primitive ferocity, a foundation of savage harshness which, under the influence of circumstances, might become implacable and pitiless; a cold strength, an indomitable power of resolution which would rather wreck the whole world than yield, the indestructible instinct of the barbarian tribe, perceptible in the half-civilized nation; all these traits are visible to an attentive eye, even in the harmless extravagances and caprices of a young woman of this powerful race. Even in their badinage they betray something of that fierce and rigid nationality which burns its own towns and (as Napoleon said) keeps battalions of dead soldiers on their feet. What terrible rulers the Russians would be if ever they should spread the night of their rule over the countries of the South! They would bring us a polar despotism, tyranny such as the world has never known, silent as darkness, rigid as ice, insensible as bronze, decked with an outer amiability and glittering with the cold brilliancy of snow, a slavery without compensation or relief. Probably, of their semi-barbarism. The centuries as they pass will ripen these sons of the North, and they will enter into the concert of peoples in some other capacity than as a menace or a dissonance."

Written July 1, 1856, by Henri Frederic Amiel, in his *"Journal."*

The Rev. Robert S. Wolley, minister of the Second Universalist Church, South Weymouth (Massachusetts) since February 1, 1954, was named, July 21, 1958, Eugene F. Bowen Director of Church Extension for The Universalist Church of America.

Announcement of the appointment, effective October 1, was made at denomination headquarters in Boston by Dr. Philip R. Giles, executive head of The Universalist Church of America.

As Director of Church Extension, Mr. Wolley will be helping to establish adult religious fellowship groups. His work will be primarily in Vermont, New Hampshire and New York City, where there are no state organizations to provide extension services. Massachusetts is served by a state extension service.

Mr. Wolley is a graduate of Medford (Massachusetts) High School and St. Lawrence University and its Theological School from which he received the A.B. and B.D. degrees.

He is secretary of the Joint Merger Commission which is developing plans for the proposed merger of the American Unitarian Association and The Universalist Church of America.

SENDING FOR A HERO

The downfall of political democracy in France would rock the rest of Western Europe. That is the measure of the gravity of events in France, and the measure of the problems that the French people have to solve. No nation today is an isolated unit. There is no return whatever to the supposition that each can act within the orbit of its own affairs without any reference to world opinion. Least of all the one-time great powers of Western Europe.

If de Gaulle were brought to power either legally or by parachute violence, most of the political tensions that trouble Frenchmen would still be there, and would still have to be resolved. It is not necessary to live in Algeria to know that the Moslem population there outnumbers the French; and it is not necessary to have much pre-vision about the future to know that the tensions of this situation cannot be settled by killing off Arabs, or by permanently supposing that in a country which Moslems feel to be theirs, as much as they feel it to be French, they will remain less equal than the French. There is no solution by force, none whatever; world opinion, which includes the whole Arab opinion of North Africa, will not allow it permanently to be settled by force. A revitalized French army might or might not impose its will, but it would have to stay in Algeria, ruling, sooner or later, by the tommy-gun, surrounded by a hostile Arab opinion in surrounding countries, determined never to let the issue die. At some point or other there has to be mutual agreement between the French in Algeria and the Moslems. How is de Gaulle, at present backing the generals in Algeria, likely to make an agreement that the French politicians cannot? One tension might be solved by him, that between the politicians and the generals, but unless the present emotion in Algeria, presumably fanned by the generals, suddenly vanishes, other tensions would take their place.

The French politicians may or may not be incapable. They have, after all, to govern in a country in which a fair number of people, theoretically at least, are against parliamentary democracy. The Communist and right wing deputies in the Chamber of Deputies, presumably do not make life easier for the politicians who wish to work parliamentary democracy.

Sending for a hero in time of trouble is an old-fashioned way of getting out of difficulties; Samuel had to send for Saul, but the difficulties usually remain or get worse. General de Gaulle may be an honorable man compared with all the other dictators that have splattered the European scene during the last few decades, but it is even harder for an honorable man to be a dictator or even a semi-one, than a part rogue. The latter can do the dirty work, presumably the honorable man cannot.

—E. G. Lee

The bell, which called Clara Barton Campers to meals and which signaled the end of periods, disappeared at the close of the 1957 season; the girls were convinced that the Elliott P. Joslin Camp knew where it had gone! However, after hunting high and low, we purchased the new and more adequate one displayed here by Eloise Wellington and Bill Dietz of the Camp Crew. Both camps for diabetic children are supported by the Association of Universalist Women.

That They May Have Life More Abundantly

These girls are practicing their camp craft to qualify for an overnight camping trip, one of the highlights of the season for both girl and boy campers.

Cooking over an open fire, story-telling around the glowing embers, sleeping under the stars, climbing a mountain, fishing, and other outdoor activities are all part of the fun.

To many of the diabetic campers these trips are a new experience and one which means a great deal to them as something which is possible even in their rather strictly regimented routine.

One of the busiest places on the Clara Barton campus was the nature room located in the barn. Specimens of plant and animal life were collected on hikes or camping trips.

Standing beside the counselor facing the camera is a camper who has been coming to Clara Barton for ten years, since she was two and a half years old!

A future Yale or Harvard man does his best to win for his team on all-College Day at the Elliott P. Joslin Camp.

Diabetic boys as young as four years were enrolled at the Joslin Camp this past season. A special program was planned for this younger age group and their cabin counselors were young married couples since they need the kind of care and attention a woman can best give.

On special days such as the one pictured here, the younger boys participated in the day's program, although their competitive events were separated from those of the older boys.

News of Churches and Church People

PEIRCE RETIRES — ZIEGLER ELECTED

David L. Peirce

Albert F. Ziegler

David L. Peirce retired from the presidency of the Universalist Publishing House at the annual meeting of the corporation, June 3, 1958. Elected to succeed Mr. Peirce was the Rev. Albert F. Ziegler, minister of the First Universalist Church of Providence, R. I.

Before the close of the corporation meeting, Mr. Ziegler expressed the unanimous gratitude of the trustees and staff for Mr. Peirce's services in the following remarks and resolution:

"As David L. Peirce retires from the presidency of the Universalist Publishing House, it is appropriate that grateful recognition be given to his years of dedicated work.

"He became a trustee in 1943, was elected to the Board of Directors in 1948 and has served as President since 1952. At the time he was elected to the presidency, the future, if not the present, of the House was uncertain. It was not an office of honor or reward for him, but of hard work and sacrifice. We were beset with criticisms from without and with uncertainties from within.

"In the years that followed, under his leadership, there was restored to the Publishing House a dignity and a competence that enable it to face with hope the requirements and opportunities of the future. Whatever decisions must be made in the days ahead, we are now able to make them not out of weakness or narrow expediency, but for the best benefit of the Universalist faith.

"Therefore I propose, that recognizing the great profit that has come to us and to all the Universalist Church from his leadership, and recognizing further that his service was possible only by personal devotion and sacrifice, it be resolved that the Universalist Publishing House, by vote of its trustees in this annual session assembled, express to David L. Peirce its sincere and deep gratitude."

Friends of the *Leader* and the Publishing House will be glad to know that Mr. Peirce remains a member of the Board of Directors of the Corporation.

JOLIET OBSERVES ROSE SUNDAY

The Universalist Church of Joliet, Illinois, opened its new church year with an annual rose Sunday worship September 7. Each person attending brought a rose as a gift to the beauty of the service. From this shower of blossoms, bouquets filled the chancel for the service.

At the close of the service each person who wished to took away a rose to give to a sick or shut-in person.

CALIFORNIA UNIVERSALIST SUMMER WEEK END

From August 22 to 24, Universalists of California enjoyed a summer week-end institute at the Firestone Scout Reservation.

The purpose of the institute was "to provide a relaxed occasion for all California Universalists and their friends . . . to get better acquainted, enjoy swimming and other recreations together, and discuss some of their common concerns."

Friday evening was given over to informal fellowship, closing with a candlelight service. Saturday morning brought a series of general interest workshops. George L. Thomas, executive director of the Los Angeles County Conference on Community Relations, led the group on *Race Relations.* The Rev. Herbert Schneider was leader of the group on *Church Group Effectiveness.* The group concerned with *World Religions* was led by Dr. Ray Jordan.

Immediately after lunch, there was a panel discussion by the ministers present on the subject of *Denominational Concerns.*

Denominational workshops featured the remaining work hours of the afternoon. The Rev. Leland Stewart led the discussion on *Religious Education.* The Church Extension group was led by Charles Trott and the Rev. Fred LeShane. The group on *Universalism: Past, Present and Future* was led by Flora Turner.

The formal program concluded Sunday morning with the worship service. Of this event, the *Pasadena Universalist News Letter* said, "The morning mists lifted from the rolling, wooded hills and the sun broke through, as Universalists at the summer week end sat in 'church' on a wide porch overlooking this beauty. Dr. C. C. Blauvelt and members of his Costa Mesa group conducted the inspiring service of worship which was the formal climax to a week end crammed with inspiration and fellowship."

IF YOUR HOME BURNED TONIGHT

Have you ever thought
What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were Protected By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "D" Label.

The initial cost only $79.95 for the Standard Sentry or $113.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.

Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)
Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.
545 West Avenue
Rochester, New York

THE UNITARIAN-UNIVERSALIST SOCIETY for ALCOHOL EDUCATION

25 Beacon St., Boston 8, Mass.

will send you free on request

..... **"Questions About Alcohol** (Haven Emerson)
..... **"Let's Have a Drink!"** (Kenneth R. Warren)
..... **"The Cocktail Hour"** (Gladys Simmons)
..... **"A Liberal Look at Alcohol!"** (Walter R. Jones)
..... Membership Application ($1 a year)
..... Information concerning films on alcohol

Name .....
Street .....
City or Town .....
State .....

A doctor had an urgent 'phone call from a gentleman saying his small son had swallowed his fountain pen.

"All right! I'll come at once," replied the doctor, "but what are you doing in the meantime?"

Whereto came the unexpected answer, "Using a pencil."

— *The Watchman-Examiner*

INSTALLATIONS

PAUL M. HUSTED was installed as minister of the First Universalist Church of Lowell, Massachusetts, May 18, 1958.

The Rev. James D. Hunt of Cortland, N. Y. presided and offered the opening Invocation and led in the Responsive Reading. The sermon was preached by the Rev. Frederick L. Harrison, Superintendent of Massachusetts Universalist Churches.

The Charge to the Minister was presented by the Rev. Fred Russell, Jr., Framingham, Massachusetts. The Charge to Parish and Church was given by Dr. Philip R. Giles, General Superintendent.

The Installation Service was led by Richard L. Hollis, Moderator for the Board of Trustees. The Rev. George J. Spencer, Worcester, Massachusetts, offered the Installation Prayer.

Greetings of the Lowell Ministers' Association were brought by the Rev. G. Wesley Pippen. Rabbi Joseph Warren spoke for the Jewish community.

The Benediction was pronounced by Rev. Paul M. Husted.

An informal reception for Mr. Husted and family followed.

ROBERT W. STERLING was installed as minister of St. Paul's Universalist Church, Little Falls, N.Y., Wednesday evening, June 4, 1958.

The Call to Worship and Invocation were presented by the Rev. Thomas Turrell. Scripture Readings were by the Rev. Leon S. Simonetti, Utica.

The Rev. Philip R. Giles, D.D., General Superintendent, was the preacher of the Installation Sermon.

Mr. Philip Helmer led the Congregation and minister-elect in the Act of Installation. The Installation Prayer was offered by the Rev. Maurice W. Cobb of Dolgeville. The Charge to the Congregation was given by Dr. Giles and the Charge to the Minister by the Rev. Howard B. Gilman, New York State Superintendent of Universalist Churches.

Following the installation, the congregation adjourned to the new Fellowship Hall where Mr. Sterling and representatives of the church organizations dedicated the hall for parish use.

The Dedication Prayer was offered by Howard B. Gilman and the Benediction pronounced by the Rev. Robert W. Sterling.

Following the services, there was an informal reception for Mr. and Mrs. Sterling.

EDUCATION FOR LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious Education Course
Freedom and Fellowship

Angus H. MacLean, Ph.D., Dean

Write for information

Dr. Max A. Kapp
Canton, N. Y.

PAPER-BACK EDITIONS

A Religion for Greatness
By Clarence R. Skinner

Religion Can Make Sense
By Clinton Lee Scott

$1.25 each

Please send
..... Religion Can Make Sense
..... A Religion for Greatness

Name .....
Street .....
City .....

Make checks payable to

UNIVERSALIST PUBLISHING HOUSE
16 Beacon Street
Boston 8, Massachusetts

At this low price, all orders must be accompanied with payment.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
QUALITY FABRICS
LASTING BEAUTY
Write for catalog T-1

BENTLEY & SIMON INC.
7 WEST 36 ST • NEW YORK 18, N. Y.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers
★
Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.
For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

THE
ST. LAWRENCE UNIVERSITY
Canton, New York
A Liberal Arts College
Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.
EUGENE GARRETT BEWKES
President

MIDWEST INSTITUTE

The Rev. Frank Gentile, minister of the Northwest Unitarian-Universalist Church, Detroit, Michigan, was dean of the Midwest Institute of the Universalist Church of America, held at Bridgeman, Michigan, July 6 to 13, when the Family group met there.

On the leadership staff was the Rev. Edna P. Bruner, associate director and field worker of the Council of Liberal Churches, Division of Education. She instructed a class in teaching and planning in the Liberal Church School.

Dr. William Moore of Akron, Ohio, conducted Psycho-Drama classes.

The Rev. Emerson Schwenk, minister of the Unitarian Society, Cleveland, Ohio led classes in the discussion of leadership.

Mrs. Craig Paul of Franklin, Michigan, led a workshop in modern dance related to religion.

Mr. Walter Evatt of Ferndale, Michigan, was the general chairman.

The theme which tied the workshops together was: *Learning to Live in the World Science has Given Us.*

Officers elected for the ensuing year are: President, the Rev. Donald Thompson; Vice-President, Emerson Schwenk; Secretary-Treasurer, Milton Gantz; Trustees, Martha Brannon, Opal Plum, Beth Pilafian.

Nearly one hundred people attended from Michigan, Indiana, Illinois and Ohio.

OHIO UNIVERSALISTS ELECT OFFICERS

The Universalist Church of Ohio held its 133rd annual convention session in the First Universalist Church at Eldorado, June 12, 13, 14.

Reports of the state superintendent, officers, and auxiliary bodies were presented and business was transacted.

Officers elected for the coming year are: Albert Q. Perry of Cincinnati, President; Clinton Hobbs of Kent, Vice-President; Donald K. Evans of Akron, Secretary; Bertram Mills of Akron, Treasurer; Beulah Hinkle of Lyons, Trustee for two years; W. C. Garber of Bellville, Trustee for three years; Boyd Tucker of Norwalk, Fellowship Committee; Joseph Nerad of Eldorado, Preacher of the Occasional Sermon; Emerson Schwenk of Cleveland, Alternate Preacher; Clarabelle Short of Eldorado, Trustee to the Universalist Publishing House.

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

FOR SALE
Shelled Pecan Meats
for Church Fund
Raising Projects
Bulk
and
packaged prices
HOWELL ORCHARDS
Camp Hill, Alabama

PHILADELPHIA CHURCH RECEIVES LEGACY

The Reporter, the bulletin of the Universalist Church of the Restoration, recently announced a new legacy left to the Church. Mr. Frank Kreuter, former moderator of the Church of the Messiah and for many years a Universalist, left $25,000 to the Church of the Restoration. The legacy is in memory of both Mr. and Mrs. Kreuter.

TUFTS UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

The Bethany Union for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

UNIVERSALIST NATIONAL MEMORIAL CHURCH

Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS. D.D., *Minister*

All S-2 buses run to the church

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

July 3, 1958: Accepted the transfer of Dorothy T. Spoerl from Mass.

August 15, 1958: Granted Reciprocal Fellowship to the Rev. Donald W. Rowley, an ordained Unitarian clergyman.

August 15, 1958: Accepted Dr. Albert D. Bell on transfer from North Carolina.

August 15, 1958: Granted the request of Dr. Albert D. Bell for a Letter of Dismission and Certificate of Good Standing.

September 8, 1958: Approved the action of the Michigan Fellowship Committee in granting the right to perform the Christian ordinances to Joseph A. Schneiders, a licentiate.

— ESTHER A. RICHARDSON,
General Secretary

CALIFORNIA FELLOWSHIP COMMITTEE

Granted letter of license to Rev. Carl York Smith, an ordained clergyman, on July 15, 1958.

— FRED LE SHANE, *Secretary*

INDIANA ANNUAL CONVENTION

The Universalist Convention of Indiana will hold its annual convention session on October 18, 1958, in the Manchester Universalist Church, Manchester, Indiana (near Aurora, Ind.).

— ANNA DE YOUNG, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Offered the Rev. Albert W. Altenbern in transfer to the Central Fellowship Committee.

Dismissed from Reciprocal Fellowship, the Rev. Marvin Green, Congregationalist, address unknown.

Dismissed from Reciprocal Fellowship, the Rev. Kroum S. Jordan, Congregationalist, as of June 30, 1958,

Co-educational, Campus College

A A and A S degrees in two years

A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.

Wm. C. Garner, President
FRANKLIN, MASS.
Dean JUNIOR COLLEGE

Thinking about Christmas?
It's not too soon!

Here we have
the widest assortment
of the Scriptures
including items
just published!

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

WANTED

Used **Hymn and Tune Book With Services.** Will pay for ten to twenty.

OLIVE P. CALEF
Washington, Vermont

upon termination of his service to Universalists in Orleans.

Offered the Rev. Dorothy Tilden Spoerl in transfer to the Central Fellowship Committee.

Recommended to the 1959 annual meeting of the Massachusetts Universalist Convention that the First Parish Church, Universalist-Unitarian, Inc., Waltham, be given Fellowship.

Noted the Ordination of the Rev. Edwin Goodwin on June 1, 1958, with Fellowship conferred by the Rev. Alfred Cole.

Dismissed from Fellowship as a Licensed Ordained Clergyman, the Rev. Herbert F. Levoy as of June 11, 1958.

— KENNETH C. HAWKES, *Secretary*

MICHIGAN ASSOCIATION OF UNIVERSALIST WOMEN ANNUAL MEETING

The Association of Universalist Women of Michigan will hold its annual meeting at the Church of Our Father, Detroit, October 24-25, 1958.

The purpose of this meeting is to amend the Constitution of the Michigan Association of Universalist Women and to hear reports and to consider such other business as may legally come before it.

— GERTRUDE HUGHES, *State President*

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has granted a Lay License to Edwin A. Bennett.

— SADIE B. BIRGESS, *Secretary*

ONTARIO, CANADA, UNIVERSALIST CONVENTION

The seventy-ninth annual meeting of the Ontario, Canada, Universalist Convention will be held in the Church of Our Saviour, Olinda, Ontario, October 25 and 26, 1958, to hear reports, elect officers and transact such other business as may be presented.

— MYRTLE DRESSER, *Secretary*

UNIVERSALIST CONVENTION OF MICHIGAN

The annual convention of the Universalist Convention of Michigan will meet at the Church of Our Father, 4605 Cass Avenue, Detroit, Michigan, Friday evening, October 10, 1958, for the opening session. The business session will meet at 9:00 A.M., Saturday, October 11.

— OLA M. STUART, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, October 17, 1958, at eleven o'clock.

Miss Esther Goodale will give an illustrated talk on Norway and Austria.

Luncheon seventy-five cents.

For reservations call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

NEW UNIVERSALIST

Thad Robert Rice, son of Robert and Priscilla Rice, born August 22 in Akron, Ohio.

CRACKLING

Laundry Sign: "We don't mangle your clothes with machinery — we do it carefully by hand."

— *The Watchman-Examiner*

New Subscription Rates for
THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts